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WEEKLY REVIEW.

—Science is as capricious, and as imperious in requiring the gratification of its caprices, as ever any fair and wilful dame was. It hears that there is a lake in the interior of Africa, named Tanganeka. Very well; but which way do the waters of this lake flow? Northwards or southwards? That is the question and that question must be solved. Why? Geographers wish to have it settled. Whether it flows south or north, will really make no difference to any body; but the whim of science must be gratified. If we understand Sir Roderick Murchison's statement at the Royal Geographical Society's late meeting, the object of Dr. Livingstone was to determine this matter; and now a new expedition is to be sent into the same region to ascertain whether that distinguished traveler was really killed or not. We have occasionally seen severe reflections passed on Missions, because of the loss of life incurred in the endeavour to make known Christ. We have not seen, since the death of Dr. Livingstone was reported, a line to the effect that the expedition was an ill-judged one. The high and deserved respect in which his character is held might suggest a doubt if we could afford to throw away such a life in an enterprize of less than the highest pith and moment. We should make the most of such brave and self-sacrificing spirits as his, and see that they are sacrificed only in the best cause. He himself doubtless hoped that the expedition might be made, in some way, conducive to the great work of putting down slavery. This is a very different thing from a solution of the problem about the waters of the lake Tanganeka.

—It is satisfactory to hear that King Theodorus' kingdom is breaking up. One account says that only a fifth of the country remains subject to him. We hope the report may soon be confirmed, and that the captives may thus be liberated. It would be very remarkable if deliverance came in this way. We trust that prayer has been heard in their behalf. Doubtless if there were more faith in the Church we should more often see the designs of the wicked frustrated in ways little anticipated by them. When the King of Israel received the letter asking him to get Naaman delivered of his leprosy, he thought the King of Syria was mocking him and trying to bring about a feud; afterward he discovered that there was a prophet in Israel and healing in the waters of Jordan. There is still some talk of an expedition to Abyssinia; but any armed attempt to deliver the captives would be attended with much difficulty and danger. They that are in chains would probably be put to death, at the first rumor of the expedition's approach; and very many men would probably lose their lives. But if the church of Christ in Great Britain, were strong in faith, it would soon be seen that there is power in Israel. Like Herod, the defiant king of Abyssinia would be made sensible of his mortality and weakness. It would have been well if there had been a day of prayer for these captives, observed by all the churches.

—Another is added to the sad list of those who have lost their lives while engaged in tiger-hunting this year.

—The Bishop of Salisbury, in his recent charge, said that there was a time to speak and a time to keep silence, and he believed that the time had come to speak out. What was the conviction that he now felt at liberty to utter? Why, that Christ had endowed his ministers with the power of changing the bread and wine so as to make them the channels for conveying to the soul the refreshing body and blood of Christ. But the question is what right has any one to leave this unspoken? Where is the authority for a time of silence? If Christ has given such powers, it is a great sin for the clergy to cloak them. The expression is a most unhappy one, for it naturally suggests the idea that these gentlemen mean a great deal more than they say, and are only waiting till the public mind is prepared, before they disclose what they have at heart.

—A Church Journal indulges in the following strain, in reference to the Pan-Anglican Council which the Archbishop of Canterbury is to convene for the 14th of September next, and at which it is thought he will be hailed *Patriarch* by acclamation:

"God grant that so great and glorious a design, thus happily undertaken, may be crowned with His fullest and most abundant blessings. It is the most important and the most hopeful movement of the kind that Christendom has known since the assembling of the Council of Florence. The heart beats fast, the nerves thrill, and the prudent tongue fears to express all the extravagance of joy that would fain rush into utterance at the prospect now opening for the reunion of Christendom, of which the meeting of this Pan-Anglican Council is but the beginning."

We have been requested to mention that contribntions in aid of the German Evangelical Mission (from whose Report for 1866, we last week published some extracts) will be received by the Rev. J. G. Deimler, Gunpowder Road, Murya Hill, Mazagon.

In another column will be found a letter from C. I. defending the Dean of Canterbury's interpretation of 1 Cor. vii. 21. We cannot say that our correspondent has taken away any of the strangeness of the interpretation. Christ was hailed in prophesy, and at his advent, as the One sent to heal the broken hearted, to preach deliverance to the captives, to set at liberty them that are bruised; referring doubtless to his kingdom in the hearts of men, but including the temporal blessings that spring from the transformation of men's hearts. Christ throughout his ministry showed himself solicitous not only to preach the Gospel to men, but to deliver them from the various forms of evil under which they were groaning. The year of jubilee, regarded as typical of the Messiah's sway, was the year in which emancipation came to those who were in servitude among the Jews. If deliverance from this mild servitude was thought a blessing to be desired, how much more from the servitude that prevailed in idolatrous Corinth.

Our correspondent says that slaveholding is a sin. But if the Apostle teaches that the slave should decline the opportunity of becoming free, should persist in remaining a slave even when the means of his manumission were provided, then the slave becomes a partaker of the sin of slaveholding. Our correspondent says that the 22nd verse strikes at the root of slaveholding: "He that is called in the Lord, being a servant, is the Lord's freeman." But how can it possibly do this, if the slave is told that he is to prefer slavery when freedom is offered him? The slaveholder would not need to keep the Bible from the slave, if it teaches him that he is to prefer slavery to freedom, even when his master is a Pagan, much more when he is a professing Christian.

'The present distress' of which the Apostle speaks, has been present to the church through the greater part of this dispensation; and it was doubtless intended that Christians should always be looking for the Son of God from heaven.

The translation that we gave of the verse, was one that seemed good to us looking at the verse as a whole. In transferring from one language to another allowance must be made for idiom; and a verbal translation is seldom a perfect one. The word *kai*, *and*, is abundantly used as an expletive, and in many instances is best omitted in the English version. We gave this version: "Wert thou called being a slave? Care not for it; but, if thou canst be made free, use it (liberty) rather." A more verbal rendering of the latter part, would be: "if thou art able to become free, use rather." Now we incline to think that it would be grammatically and strictly more correct to understand neither *liberty* nor *slavery* after *use*, but *ability* or *power*. If thou hast power to become free avail thyself of it. This corresponds better with the ordinary meaning of the word translated 'use.' We have only to turn over the leaf and we find the Apostle using the word in just this connection: "If others be partakers of this power (see verses 4, 5) over you, are not we rather? Nevertheless (*alla*) we have not used this power, ix. 12." The word here rendered *used* is the same that occurs in vii. 21. And in verse 18 we have the converse: 'that I *abuse* not my power in the Gospel.' To use slavery, is a most unnatural and forced expression; in fact, scarcely intelligible. But Paul here shows that it is natural to employ the word rendered 'use,' when the idea is such as *we* find in vii. 21: 'If thou hast power to become free, avail

thyself of it.' See Acts 27. 17, 'they *used* helps.'

We do not see how *alla* could be the adversative of 'care not for it,' unless it introduced some such words as 'if thou care for it.'

For an example of *kai* occurring after *ean*, *if*, see verse 11 of 1 Cor. VII. 'But and if she depart.' 'If, however, she depart,' is the way we would put it now-a-days.

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SATURDAY, JUNE 15, 1867.

NATAL SERMONS.

THE *Inquirer*, a Unitarian organ, has a long article about Bishop Colenso and his volume of Natal Sermons. It gives him the right hand of fellowship, recognizing him distinctly as a Unitarian. Just at the close of the article, it crosses the mind of the writer that perhaps, being a Unitarian, Dr. Colenso is not exactly in his proper place. It very gently touches this question, Whether Dr. Colenso should remain a Bishop of the Church of England, using its Prayer Book, pledged to its Articles and its discipline, while he preaches and prints sermons that are broadly and boldly Unitarian. The conclusion it comes to is a remarkable one. It might be well if Dr. Colenso saw it his duty to come out from the Church; but it is quite proper for him to remain, if he thinks fit. Here is what this writer says:

"We confess the chief difficulty we have felt is how it is possible for one who avowedly overthrows the basis upon which the whole theological system of the Church rests, to retain his episcopal position, and to brave the storm of obloquy which the utterance of such fearless truths meets from the great majority of his episcopal and clerical brethren. He frankly concedes that the formularies of the Church contain statements which the researches of modern science have shown to be unhistorical; and as Lord Amberley's highly-imaginary theory of comprehension is not yet likely to be carried into effect, we cannot but feel that there is something of the sophistry of the *Vicaire Savoyard* in the Bishop's plea that he is content to use the Church formularies himself, provided that he has perfect liberty to explain to his people in what sense he used them, and that he allowed nothing to hinder him from setting plainly before his hearers the truth on all points as God has enabled him to see it. On such a question as this, however, every man's own conscience must be a law to himself. We have not a shadow of a doubt in the good and brave Bishop's perfect truthfulness of character and firm fidelity to duty and conscience. Our own Theophilus Lindsey, we cannot but call to mind, retained his living for years after he had rejected the theological system of the Established Church. If Church reform and comprehension were possible in the present state of parties, we should urge the Liberals to remain at their present posts of duty, and do their best to prepare the way for a truly *National* Church; but if this should appear to be impracticable in this age, we doubt not that Bishop Colenso and his clerical sympathisers will in good time follow the example of our own noble Unitarian confessors, Lindsey, Disney, Jebb, and Armstrong, and place themselves at the head of a great liberal movement, unfettered by creeds and formularies in which they no longer believe."

The Bishop's position is this: He believes that the formularies of the English Church grievously falsify divine truth, teaching that for which there is no warrant; the Articles are full of lies; but he, the Bishop, has exposed these lies, and shown the falsity of that view of Christianity which runs all through the services; people accordingly know what his sentiments are; and if they hear him reading the Prayer Book they know in what sense to take him. It would be a noble thing, says the *Inquirer*, if the *good and brave* Bishop would stop acting a double part, using words which bring him in a large salary, and then holding these words up to universal scorn; saying now, functionally, I believe this, and then saying sincerely, That is a lie and what I believe is just its opposite; a noble thing if he could bring himself to sacrifice the honors and emoluments of such a dubious position. Still, it is not a discreditable thing for him to remain; our code of morality does not condemn this two-facedness, and it is not becoming in any one to find fault with him for it.

Our own standard of morality is different from that of Dr. Colenso, and of the *Inquirer*. Whatsoever is not of faith is sin; *i. e.*, whatever a man cannot say or do with a feeling that it is right, it is sin for him to say or do. We have no right to do or say anything of the truth of which we have any doubt. Bishop Colenso is however beyond the region of doubt. He has committed himself to the broadest denials of Scripture. We cannot conceive of a more despicable subterfrege than that by which he claims to exercise the functions of a Bishop of the Church of England. His office is that of an overseer; he is commissioned to look after the pastors and see that they teach wholesome doctrine. Now if they teach according to the Articles of the Church of England, they are teaching what he believes to be serious error. How can he countenance them in it? In fact, what goes far to reconcile the *Inquirer* to his continuing in the Church of England, is the reflection that he may leaven that church with his own views; so oversee the pastors that they may be led to give up the great doctrines of Christianity.

The article from which we have quoted passes in review the volume of Sermons lately published by the Natal Bishop; and makes it evident that one can easily learn from these Sermons how to say one thing and mean another. There are two sermons on "Holy Baptism." The Bible brings in Baptism in connection with the great facts of man's depravity, his need of a Saviour, his need of being born again. Now see what Baptism becomes in the hands of Colenso. "The bringing infants to baptism is a beautiful symbol of the faith that they are already in fact—yea from their very birth-hour—the children of God. And in this way infant baptism is a protest, for which we may be thankful, against all exclusiveness, against all appropriation of the love of God by any." Paul was bidden to be baptized and wash away his sins, as though the rite were a symbol of purification; but Bishop Colenso delights in it, as a sign that there is no need of purification. He has three sermons on the "Holy Communion." It is usually thought that in this rite Christians show forth the fact that Christ hath redeemed for himself a people from the world; but the Bishop of Natal contrives to see in it an evidence that all mankind are joint-heirs with Christ. As for the names of the Trinity in the Baptismal formula, that was the invention of a later age. The *Inquirer* says he is wrong here, and that the names of Father, Son and Holy Spirit do not signify a Trinity in Unity.

'Ye shall not surely die,' said one to Eve, in the garden. This speaker our Lord designates as a liar from the beginning. Yet there is nothing in the Bible about the truth to Christ; but rather they have sought by of which Bishop Colenso seems to be surer than of this.

THE KINGDOM OF HEAVEN, XIV.

'*And the kings of the earth do bring their glory and honor into it.*' *Rev.* XXI. 24.

Into the holy city, the New Jerusalem, the bride of the Lamb, the glorified Church, glorious with the presence of God and of the Lamb, the kings of the earth bring their glory and honor. For they learn at last this great lesson that all true honor and glory belong to God, and discover that they have simply been usurpers. Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. The scales fall at length from the eyes of those who were by their position least able to perceive their inherent and invincible unworthiness.

The rich man glories in his wealth; the wise man in his wisdom; the great man in his greatness; the artist in his art; the poet in his poetry; the orator in his eloquence; men of influence generally in the things that given them influence. To them all the Scripture saith, What hast thou that thou hast not received? Understand that the Father loveth the Son and hath given all things into his hand; he has commanded that all things be consecrated to him: This is my beloved Son, hear him. Usurpation is a strong word, but not too strong. From the beginning the Gospel has been telling thee that every knee is to bow, and every tongue confess that Christ is Lord to the glory of God the Father. Every high thing that exalteth itself against the knowledge of God, is to be brought low. But wherein do we exalt ourselves against the knowledge of God when we glory in our riches, wisdom or might, or when we solicit honor from men on account of this or that superior endowment? Herein, namely, that you claim for yourself what belongs to God. Of him, through him and to him are all endowments, all human excellences. How can ye believe, said Christ, who receive honor one from another? No one could possibly be more scrupulous than Christ was, to give glory to God in all things. He could truly say, I honor him that sent me. A man can receive nothing except it be given him from above.

There is at present the World's Great Exhibition at Paris. All the kingdoms of the world and the glory of them are in a sense there brought together, so that whosoever will may take in all at a glance. There the world shows what height of glory she has attained to in this advanced year, 1867. Men see what she is and what she can produce. Thousands come there with the fruits of their industry, invention or art, to receive glory and honor from hundreds and thousands. Wise men may see there the riches of divine goodness culled from all the earth, and admire how the Ruler of the universe enables even fallen man to devise many wonderful things. But the great majority will see nothing there but a great golden image of humanity. The exclamation of the multitude will be, "Worthy is our race to receive power and riches and wisdom and strength and honor and glory and blessing."

An alliance of the church with the state has been often enough seen in this world. The consequence of this has not been that the kings of the earth have brought their glory and honor into the church, consecrating them

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such alliance to enhance their own glory and honor, making the church a handmaid for the promotion of their secular and often most unworthy ends. The church has been *patronized* by the state. But the church cannot really enter into alliance with any thing that is not herself. What is not the church, is not of the light; and there may not be fellowship between light and darkness.

Imagine all that bear rule to be true Christians, guided in all things by the will of Christ, and intent on honouring him in all their ways; imagine the laws which they administer all framed so as to express the very mind of Christ and to exhibit the spirit of the Sermon on the Mount; we should have then not an alliance between the church and a second body, the state; but simply the church reigning. The kingdoms of this world would then have become the kingdoms of our Lord and Saviour Jesus Christ. And this is just what is meant by the kings of this world bringing their glory and honor into the New Jerusalem. All is made over to the service of the King of kings and the Lord of lords. The whole earth is then evidently filled with the glory of the Lord, as the waters cover the sea. All with one voice will ascribe glory to the Lamb. Then all will recognize the principle expressed by the words, He that receiveth a little child in my name receiveth me. Men will simply be ministers of Christ; honor will be rendered not to them, but to him who appoints and endows them.

What a day of confusion and dismay must precede this. What an hour will that be which discloses the grand fact that the rich, the wise, the mighty, the lordly are arrayed in honors that do not at all belong to them, and when they are compelled to endue the robes of their native dishonor. What a tremendous spoliation of all that greatness which man has been accumulating for thousands of years. Imagine the millions who are glorying in the works of man, suddenly compelled to look upon the Crucified One with the feeling that they had pierced him. One glimpse of his glory descending through the skies, will suffice to strip man's world of all its glory. As the surprised robber seeks to put as far from him as possible the plunder in which he had previously rejoiced, so will all in that day seek to put as great a distance as may be between them and the greatness they have been usurping, and will even call upon the hills to fall and hide them. But all in vain.

NOTES FROM AN INTERLEAVED BIBLE.—John vi: 26. 'Ye did eat and were filled.' To multitudes the most convincing of all arguments is personal advantage. Take away this and thousands would find themselves without evidence. Many a Hindoo goes no further than this in his enquiries; as soon as he sees that it will be for his temporal advantage to become a Christian, he is satisfied, and even expects his friends to be satisfied. This miracle was vastly more than a meal; the bread of life immeasurably greater than the bread that perisheth; but all that men want of Christ is that he should give them the latter.

28. 'Might work the works of God.' The works that God accepts. Might work; same word as is rendered labor in verse 27. Their question was this: 'How shall we labor for the meat that endureth unto everlasting life?'—The meat; the whole discourse is an expansion of this word.

29. 'The work of God;' the work that God approves. Without faith it is impossible to please God..

31. It was this correspondence that had made them think Christ the prophet like unto Moses, and wish to make him king.

32. 'Gave you.' Identifying them with the desert Israelites, and distinguishing himself from the Jews.

'Giveth the true bread.' Moment by moment. God's will is our bread. Man liveth by every word that cometh out of the mouth of God. My meat is to do the will of Him. Men talk about the eternal procession of the Son, knowing not what they say; but there is a perpetual giving of Christ to the believer, a perpetual appropriation.

33. He makes his servants life-givers. See vii. 38.

36. 'Believe not.' Did not believe on him as the bread of life. The perishable bread was put into their hands that they might by faith appropriate the divine gift of endless life in Christ. The bread was a sign of something infinitely greater than itself.

39. What God has given his Son, he will keep for him. A wise man bestowing a gift will see to it that it is safely conveyed. We cannot lose life because Christ cannot lose us.

Correspondence.

To the Editor of the "Bombay Guardian."

MY DEAR GUARDIAN,—Dean Alford's "strange" interpretation of I. Cor. VII. 21 in yonr No. 14 seems to me to deserve some closer consideration than you have given it. The strange translation is: "Wast thou called being a slave? Care not for it; nay, even if (more literally 'but, if even)' thou canst be made free, use it (slavery) rather," *i. e.* take advantage of thy being a slave rather than caring about either slavery or liberty. One ought to guard against several mistakes which might be made in translating and applying this passage: 1. against depriving *alla* of its adversative force, but—and against the following three especially a Guardian ought to have guarded; 2. against translating *ei kai* by "if," leaving out the *kai* altogether. It means "if even" or "even if," and forces one to refer "use it" to slavery, as it would lose its meaning if referred to liberty; 3. against the supposition as if the Imperative must always be taken as a command, or an absolute decision on every possible case. It is used in the N. T. as well as in every language likewise for expressing an invitation, permission or advice (the latter in this passage); and may refer to every possible case, to a single case, or to the generality of cases (so here); 4. against the supposition as if Paul had written these words to slaveholders, or as if any slaveholder could *rightly* say they were in favor of *slaveholding*.

To explain the passage fully, allow me to add a few more observations. The apostle says: "but *even* if thou canst be made free." "Even," which indicates an extreme case, belongs in a conditional sentence to the subsequent member of the sentence (if.....free, even then &c.) and confirms that which has been stated before. Were "but" adversative to "wast thou called &c." the second member of the second conditional sentence would be adversative to the second member of the first conditional sentence. This is not the case, therefore "but" cannot be adversative to "wast thou called &c." but is adversative to the negation in "care not for it." To complete the gradation indicated by "even," one must make a supplement like this: Care not for it, but *use* it, and even in that case use it if thou canst be made free. A further proof for this translation is: If "it" referred to the opportunity of being made free, it ought to have been emphasized—use *it* rather, or use *this* rather. The apostle would have said *toutō mallon chrēsai*. But as there is no emphasis on it, "rather" must refer to "use," and "use" have the same object as "care for," *i. e.* slavery.

The circumstances under which this chapter was written, and which were, no doubt, strongly upon the apostle's mind at every word which he wrote, were; a time of distress for the church (v. 26) and a general expectation of Christ's immediate coming (v. 29, 35.) These circumstances compelled him to urge upon his readers to care as little as possible about the things of this world, and not to desire any change in their outward position, neither marriage nor freedom. Yet there is no constraint in either case. The best thing for the present is that (v, 20) "every man abide in the same calling wherein he was called" to Christ. This is exemplified in v. 21. (What meaning would there be in v. 20, if the apostle was going to make an exception of the first instance he gives?) Wast thou called as a slave? then don't trouble thyself about thy low position in the world and don't care to get out of it, but prefer using this position to God's glory, even if thou mightest get free. Though you be slaves, you are in reality freemen of Christ. If you were outwardly free you would still be servants of the Lord. Your spirit is free whatever your body may be; for it has been bought free with a precious price, therefore your only care must be, lest this redeemed spirit should be enslaved. v. 23. "Become ye not the servants of men" cannot possibly be a warning against becoming or being slaves *outwardly*. No one would be so foolish as even to wish to become a slave; and *being* a slave? is not a sin. Besides, how could such a high consideration "ye are bought with a price" be coupled with aught but a *moral* precept? The apostle has, here, no occasion to speak about the sin of slave *holding*, but v. 22 as well as other passages (Gal. III. 28. I. Cor. XII. 13. Col. III. 11) cut it off at the root. The present age has therefore not in the least advanced beyond St. Paul's point view, as Baur thought, but only draws the consequence of the principles he pronounces. With regard to the slaves, this passage must not be taken as an absolute command, but as a recommendation for the generality of cases. The apostle may have occasionally advised a slave to use the opportunity of getting free, if his master hindered him from leading a religious life. But he did regard this opportunity as being in most cases a temptation to worldliness, and therefore he indicated a more glorious way of showing respect unto Providence.

Your's faithfully,

C. I.

SIR,—For reasons affecting the happiness of one near and dear to me, I beg to put the following question to you, feeling sure that you will give me a faithful reply to it.

I served for some years in a snbordinate medical capacity, and from, my knowledge of diseases, and the opinion of over a hundred medical gentlemen given in a report that I lately saw published in the "Indian Medical Gazete," I believe "Leprosy," properly so called, to be hereditary, and that in the case of the disease failing, as it sometimes does, to make itself visible externally in a member of a family afflicted with it, the taint nevertheless lurks in the system of that member, and in the event of his or her marrying and begetting children, breaks out in some, if not all, of the offspring. To give a case in point, I had a christian friend who was afflicted with the disease, and died of it, whose parents never showed any outward trace of it, but whose uncle, on the father's side, had both suffered and died from it, shewing thereby that although the disease did not manifest itself outwardly in the father of the young man, the taint, notwithstanding, must have been latent in his system, or it could not have affected his offspring as it did. The same young man had two other brothers' much older than himself, one of whom also suffered from the disease, and died of it, and the other never showed a symptom of it.

Now, Sir, the question I would ask you is this: —Providing the party to be faithfully warned of the hereditary nature of the disease as above stated, and also of its painful and incurable character, would it be right for any young man or woman, who, though personally free from all outward signs of the complaint, yet knows that one or other of his or her parents had been affected with it, to marry and thereby incur the risk of entailing it on future generations?

The person on whose account I put this question to you, has every prospect of being able to earn a competent subsistence for life, and is therefore not compelled by necessity to marry; on the other hand, if she marry, she will not only be likely to entail the disease on any offspring that may be born to her, but she will also, in that case, render her own life intolerable to her, by

the thought that she could have avoided it but would not.

I am, Sir,
Your's sincerely.
AN ENQUIRER.

[In his last paragraph our correspondent has given his own reply to the question which he puts us. Our opinion coincides with his.] *Ed. B. G.*

SIR,—The invitation of the Evangelical Alliance to observe Wednesday last as a day of united thanksgiving and prayer for the children of Christian parents is an encouraging and highly suggestive idea, and bears directly on the old maxim "*bene orare est bone laborare*;" that is to pray well and earnestly implies the corresponding duty of labouring by all consistant means, well and earnestly, for the attainment of that for which prayer is offered. The object is in this instance an encouraging one as exemplified in history. There can be little doubt, but that the domestic or household piety of Jacob, notwithstanding all that father's partiality and other imperfections, tended to lead the mind of the youthful *Joseph* to heavenly things, and hence amidst the temptations and trials alike of the prison and the palace "God was with him." The devout piety of Hannah was impressed by the Divine blessing on the child *Samuel*, who, consequently, grew up like the Great Pattern or model of humanity, "in favour with God and with man." *Obadiah* who in spite of the idolatry of Ahab's court "feared the Lord from his youth" was most probably indebted under God for his piety to a similar source. The youthful and devout *Josiah*, the young and profligate, but repentant *Manasseh*, *Daniel* and his three young and faithful Hebrew friends, there can be no doubt had one and all the inestimable blessings of early religious culture in accordance with the command, "These words shall be in thy heart and thou shalt teach them diligently unto thy children." Deut. vi. 6-7. Eunice and her mother Lois sowed the seeds of Divine Truth in the heart and mind of the devoted and amiable Timothy her son, while he was a mere child, or babe (*brephos* a babe or suckling, and not *pais* a child under or capable of instruction.) In later times, Monica, a pious widowed mother in great distress, weeps over, admonishes, and prays for her erring, and godless, libertine son. At twenty years of age the impressible period of youth had well nigh passed and no signs of turning were manifested. In despair she goes to a godly minister to ask counsel and detail her efforts, only to hear the encouraging words "Depart, it cannot be that a child of such prayers (and efforts) should perish." Yet ten more long years did that mother pray and work and wait before the signs of repentance, and conversion came, and the seed of a mother's 30 years' prayers has continued for 14 centuries since to bless the church and the world in the ministry and writings of *Augustine*, the Bishop of Hippo. The mother of *Doddridge* successfully used her personal effort to instruct her son in Divine things from the Scripture pictures on the Dutch tiles of her fireplace; the mother of *Lamartine* did the same with a Picture Bible, and both children became, though in very different paths ornaments to the church and blessings to the world. The parents of Mathew Henry, as he tells us, strove to set before him, and impress upon him his duty to his God and Saviour, from the fact that he had while yet an infant been solemnly dedicated to Christ in baptism, and by the Divine blessing they were successful. And his Commentary on the Holy Scriptures, whatever may be its critical worth, is eminently practical and breathes a spirit of heavenly devotion inferior to none. The profound philosopher and humble, devout and steadfast Christian, Sir Isaac Newton, once rebuked the scepticism of a friend, by hinting that such a state of mind might have been his own but that his mother had taught him while yet a child to clasp his infant hands and to kneel on her knees or by her side, and with heaven directed eye to breathe in lisping accents the prayer "Our Father which art in Heaven." That child-like piety the great philosopher never lost. Horace tells us in oft quoted words :—

"Quo semel est imbuta recens servabit odorem
Testa diu."

"The odours of the wine that long shall stain
The new made vessel it shall long retain."

And though there be those who after having been "*trained*" in the way they should go yet depart from it, yet they are but the exceptions that prove the rule. Some parents often speak of and labour most sincerely for their children's conversion. This is, even in cases of less manifest error than the son of *Monica* a sacred duty. But that eminent preacher Dr. Binney some few years ago remarked that "The children of pious parents ought never to need conversion:" and Luke I. 15, would lead us to suppose that some are or may be filled with the Holy Ghost from their birth. Yet the Doctor's idea no doubt is that the divine blessing should be sought for their early renewal while under home influence, and for strengthening, and perfecting that "growth in grace," to which childhood offers no barrier, and which may be matured and developed more fully when the subject of it is transplanted into a more open and exposed field. That the day of united prayer may lead to zealous emulation of the examples with which God has blessed the church, and to expect the fulfilment of such promises as Isaiah 44. 3-5, "I will pour my Spirit upon thy seed and my blessing upon thine offspring, and they shall spring up as among the grass as willows by the water courses. One shall say I am the Lord's and another shall call him himself by the name of Jacob, and another shall subscribe with his hand unto the Lord and shall surname himself by the name of Israel" is no doubt the fervent desire of all true Christians, and of many children of pious parents, who like Augustine owe a debt of gratitude to them and Heaven too large to tell.

Your's faithfully,
M. N. R.

MY DEAR SIR,—I cannot express the feelings of sorrow I felt when I read the abstract of the sermon of the Rev. G. A. Watson on the text "God is love," which your correspondent has so admirably analyzed for the readers of the *Guardian*. Your correspondent might have shown also that the individual interpretation given of that text is not the commentary of the Church of England on the text, as illustrated both in her Articles and Liturgy. The teaching of the 39 Articles is plain as to her views upon the all-important doctrine of the atonement. The 31st Article says :—'The offering of Christ once made is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone &c.' The school of Theology to which the Rev. G. A. Watson belongs, state that they too believe in a certain phase of the atonement and thus satisfy their consciences when using this expression in the services of the Church of England. How a man can give his consent to articles of faith in which the satisfaction of Christ's death is laid down and yet deny it in the pulpit, is inexplicable to those who are accustomed to take the obvious meaning of words. The doctrine is not simply laid down in the articles but we find it running through the services. Every time the celebration of the Communion is held the Presbyter thus says of Christ upon the Cross (and this oftentimes weekly), 'He made there by His one oblation of Himself once offered a full, perfect and sufficient sacrifice for the sins of the whole world.' Is it not mournful, Mr. Editor, that men should read these words at the Table of the Lord and yet deny that Christ's death was a punishment for sin? If any commanding officer were to interpret the Articles of War as clergymen of the Broad Church interpret those of the Church of England, we should soon have a medical committee sitting upon the unfortunate officer. If these men would leave the Church of England, we should still sorrow for them, but we could respect them. Greatly as the Churches of Christ are suffering from the preaching of heretical doctrines by those who have sworn to preach the contrary there is one comfort to be drawn from the situation in the fact that sensible men will not generally believe in the teaching of those who are not prepared to sacrifice emolument to consistency. The presence of Dr. Colenso in the Church of England is a disgrace to her, but the moral insensibility shown by him in thus remaining has been the means under God of leading many of the Bishop of Natal's disciples to abjure their Master, and it is to be hoped in some cases his erroneous doctrines too.

Perhaps your correspondent will permit me to say, that feelings of natural sorrow in hearing the sermon in point has led him to use expressions regarding the present state of the Church of England which can hardly be justified. He says, 'What a picture do the body of bishops and clergy present! Infidelity, Broad-Churchism and Popery are literally rampant &c.' Your correspondent will find that out of the 26 English bishops but two or three can be called Ritualists, the Bishops of Salisbury and Oxford being perhaps the most extreme in their views. The Bishop of Gloucester denies being one. There never was a time when the members of the episcopal bench were such patterns to their clergy, both as to the views they hold and their exemplification in a holy life. Error has crept into the Church of England, and many an earnest man has fallen into the meshes which Satan has devised to weaken what is his most formidable obstacle, but still thank God the body of the Bishops and the clergy of the English Church preach the truth, feebly tho' it may often be. The Church of England is still doing a great missionary work amongst the dense masses of London and other large cities. Every right-minded member of the English Church would join with your correspondent in looking elsewhere for Christian communion if more spiritual benefit were there attainable. But do we find any such community? It behoves members of Christ's Universal Church not to tremble for this or that branch, but every branch of the true Church. My own experience is but English, but that has taught me that if Ritualism and its twin sister Formalism are the curse of the conforming English Church, Neologianism is the danger of the non-conforming Churches. Homerton and other colleges for the Non conformists are sending forth error as well as the Church Universities. That God may keep us faithful in perilous times is the prayer of your's.

A LOVER OF THE CHURCH OF ENGLAND.
June 7th 1867.

Epitome of News.

SATURDAY, JUNE 8, 1867.

—The Overland Mail closes on the 24th at 5 P. M.

—*Times of India*: "The Government steamer *Victoria*, which arrived in harbour yesterday afternoon, has brought news respecting Mr. Rassam and his companions in captivity at Magdala and Gaffat down to the 27th May. The news confirms what we stated a few days ago, that Theodorus has sustained repeated severe defeats, and that only about one-fifth of the kingdom of Abyssinia now remains to him. About the middle of last month, Colonel Merewether despatched from Massowah, whither he had gone in the *Victoria*, an ultimatum to Theodorus, demanding in peremptory terms the release of the prisoners."

—*Bombay Builder*: "We regret that nothing has yet been done towards completing the Victoria and Albert Museum. Misfortune seems to have attended it ever since the lamented death of the late Mr. Tracey, the architect; misfortune, for which somehow nobody seems to be responsible. The giving way of the back wall is the last of the series of mishaps, the cause of which is purely a matter of conjecture, and will in all probability remain so."

—The *Indian Public Opinion* (Lahore) says, a most absurd rumour had got afloat among the natives, that when they were present at the Circus performance the other night, the European residents of the station were to plunder their houses and carry off the sable partners of their joys. The consequence was, that with the exception of a Parsi, one very fair Parsi lady and some punkhawallas, who nobly sacrificed their domestic hopes, there were no natives at the Circus!

—The same:—Few of the residents of this station are, we think, aware of a phenomenon which occurred at Lahore on the 22nd instant at 6-30 A.M. A large blaze of light in a circular form, about a yard in diameter, was seen at that hour on the Meean Meer road, increasing in thickness as it descended from the sky. Its particles spread in different directions, as they fell on the ground. At Chanboorjee, near the parade ground, a similar sight was witnessed on the same day. At the Village Sandhaasme a similar phenomenon is reported to have taken place which was followed by a sound more or less resembling that of thunder. A correspondent writing from Shorekote in the Jhung district under date the 18th instant brings to our notice a similar occurrence. He states that at 7 o'clock in the morning of that day a blaze of light appeared on the sky forming a lustrous line from west to east; during its progress in an eastern direction, it dissolved, covering the earth with fiery masses, much to the dismay of the natives.

We hope that some scientific account of the above may be given.

—*Bombay Gazette*: "We understand that a vessel making this port at an early hour yesterday morning got to the eastward of Kennery, but was warned off by the pilot schooner, which was cruising off there, in time to save her from getting on shore."

MONDAY,—JUNE 10.

—*Delhi Gazette*: "Captain Caldecott, of the 103rd Regiment, with a party of two officers, left this for tiger-shooting in the jungles adjacent to Seepree about a month ago. They had partial success, and shot somewhere about nine tigers. Three or four days ago they were about 30 miles from Seepree, watching for a tiger in a well-known beat. He came out and advanced on Captain Caldecott, who was seated on a low tree, from which at present it is believed he must have delivered his shot. The tiger saw him, rushed at him, seized him by the right arm, and tore him out of the tree. A young officer, who was with him and near at hand, whilst Captain Caldecott was in this perilous position, delivered his ball, and the tigor bolted, but not before he had inflicted severe injuries on Captain Caldecott's right arm. The surgeon was sent for and wandered about the jungle for nine hours and could not find the party. At last Captain C. was brought into Seepre. His arm mortified, and last Friday night an amputation took place. He died at 3-30 A. M., on Sunday morning, the 2nd of June. He was as fine an officer as ever lived, in the prime of manhood, cool, daring, courageous, without a knowledge of what fear meant. He had just been promoted to his captaincy. His loss has thrown a gloom over the entire regiment."

—The English Mail of May 18th arrived yesterday: Heads of Intelligence:

The Atlantic cable of 1866 has been fractured at the Newfoundland end by an iceberg. That of 1865 remains in working order.

Jefferson Davis has been released on bail, and he is gone to Canada.

The Spanish government have carried in the Senate a vote of indemnity against their late unconstitutional proceedings.

The French Government has purchased the ram Dunderburg from the government of the United States.

The Turks have not yet succeeded in quelling the Cretan insurrection.

The King of the Grecks has been formally betrothed to the Princess Olga, daughter of the Grand Duke Constaine of Russia.

The Queen has returned from Osborne to Windsor.

The Breadalbane peerage case is proceeding in the House of Lords.

Mr. Greville-Nugent has been committed in default of bail for threatening to shoot his father, Colonel Greville-Nugent, M. P.

The Scottish Reform Bill has been introduced and favourably received. Scotland is to have seven additional members, the whole number in the House being increased for that purpose.

The Cattle Plague has again broken out in London and in several parts of the continent of Europe.

The strike of the London tailors still continues.

The Paris Exhibition is proving a brilliant success.

The arrangements are nearly completed for the introduction of a bill into Parliament to enable the Government to purchase the lines of the Telegraph Companies.

Proceedings against Ritualistic clergymen are to commence in the Court of Arches on May 21.

The limit in weight of books and patterns sent to the East Indies has been raised from 3lbs. to 5lbs.

—The Mail due at the beginning of next week will be the last of the extra Mails, for the present.

—The West of Ireland is threatened with famine.

—*Overland Mail*: "According to a newspaper paragraph it is arranged that when the Duke of Edinburgh again assumes the command of the *Galatea*, he will start upon a cruise which is expected to be of three years' duration. 'His voyage will comprise a survey of the whole coast of the great continent of Hindustan, from Kurrachee to the mouth of the Hooghly, including stoppages at those ports whence the principal objects of interest in that land may be visited. The *Galatea* will thence proceed to Australia, in order to allow her royal commander the opportunity of making himself somewhat acquainted with the seas as well as the shores of that region. Finally, she will take the islands of New Zealand in her way home, making a cruise of some months off those coasts.'"

"In a very singular letter which he lately addressed to the English Minister at Florence, Garibaldi formally sets forth his title to the Governorship of Rome, to which office he states himself to have been elected by the Roman people in 1848-9, and from which high estate he denies that he has ever been legally deposed. In the eyes of Garibaldi the Pope is a mere usurper, and his position as a temporal sovereign logically untenable."

"At a meeting of the Royal Geographical Society held on May 13, at Burlington House, Sir Roderick Murchison, before the commencement of the business, made some observations on the proposed arrangements for a tentative search for Dr. Livingstone. He said the Government had been induced, on the representation of the Geographical Society, to fit out an expedition for the purpose, and that a boat had been ordered to be constructed of thin steel plates and iron, especially adapted for navigation in shallow water, which might be taken to pieces and carried and put together again without much trouble. The expedition would be under the command of Mr. Young, who had accompanied Dr. Livingstone on his former explorations in command of the *Pioneer*. The object of the expedition would be to ascertain whether Dr. Livingstone had actually been killed at the place mentioned by his runaway porters, or whether he had passed on into the interior. If the latter were the case, there would be great hope that he was safe, for he would have entered a part of the country where the natives were known to be friendly, and it might be expected that he would accomplish the object of ascertaining the level and the direction of the Lake of Tanganeka, and whether it flowed northwards to the other lakes which were supposed to be the sources of the Nile."

"Father Secchi, the celebrated Roman astronomer, and natural philosopher, is now in Paris, and passes the greater part of the day at the Great Exhibition, where a curious clock of his invention is to be seen, which automatically marks down, on a long strip of paper that is unrolled at one end and rolled up at the other, the hour, the direction and intensity of the wind, the quantity of rain that has fallen within a given time, the height of the barometer, and the hygrometric state of the atmosphere. All this work is effected by half-a-dozen pencils constantly in motion, and which perform their task with unerring fidelity."

TUESDAY,—JUNE 11.

—*Times of India*: "From Egypt we learn that the Suez Canal rapidly approaches completion. The Company now undertakes the transit of goods from Port Said in the Mediterranean to Suez at the following rates—for merchandise 25 francs per ton, for coal 21 francs per ton, or 20 francs if an entire cargo of 300 tons is forwarded. The works are making rapid progress, and it is expected the canal will be ready for large ships in thirty months from this time."

—In consequence of the alterations in the departure and arrival of the mail trains on the lines of the G. I. P. and B. B. and C. I. Railways, the mails will close at the following hours during the monsoon, or until further orders:—

For post towns on N.E. line of the G. I. P. Railway, *i. e*, for Khandeish, Malwa, Berar, Central Provinces, Punjaub, N. W. Provinces, and Bengal, at 5 A.M.; or with the usual after packet fee at 5-30 A.M

For post towns on the S. E. line of the G. I. P. Railway, *i. e*, for Poona, the Deccan, S M. Country, and Madras presidency, at noon; or with the usual after packet fee at 1 P.M.

For post towns on the S. E. line of the G. I. P. Railway, *i. e.*, for stations on the railway line as far as Poona, at 8 A M.; an after packet.

For post towns on the B. B. and C. I. Railway, *i. e.*, for post offices on the railway line, Guzerat, Scinde, Kattiawar, and Kutch, at 7 A.M.; or with the usual after packet fee at 8 A.M.

Registered letters and banghy parcels for despatch by all mails will be received, except on Sundays, from 7 to 8 A.M., and from noon to 5 P.M.

By these arrangements there will be a loss of a day in the case of most letters mailed in Bombay.

—*The Express, May 18th*:—"The Lord Bishop of Salisbury held his triennial visitation at Birdport on Thnrsday last, when there was a large attendance of clergy and churchwardens. The charge is of a voluminous and elaborate character, and is principally devoted to a vindication of the following doctrine:—1. That certain men have had entrusted them by God, as fellow-workers with Him, supernatural powers and prerogatives; 2. That God has been pleased to give to them, His ministers, the power of so altering the elements of bread and wine as to make them the channels of conveying to the soul for its subsistence the refreshing body and blood of Christ; 3. That as Christ the ascended Lord is ever pleading, so the clergy, His ministers, plead on earth that which He pleads in Heaven; and 4. That God, who alone can forgive sins, hath delegated to them His representatives the power and authority of expressing to those fitting to receive it the pardon of their sins. He proceeded to say that there was a time to speak and time to keep silence; and he believed the time for being outspoken had arrived in his diocese, and he had, without any mental reservation, God knew, acted on that conviction. At this point, the Rev William C. Templer, the rector of Burton Bradstock, stepped from his seat into the aisle, in front of his lordship, and exclaimed with much fervour, "I believe there is a time to speak and a time to be silent; let those that are on the Lord's side follow me," and he turned and walked out of the church, followed by one churchwarden. This scene created a profound impression, and his lordship was for a moment apparently much disconcerted. Intense silence prevailed for a minute or two, and then his lordship said, "I would only remind you that this is a court, and the clergy are bound to attend it, though their consciences are not bound to receive all they hear. Of course a person may be punished for any contempt of court." He then proceeded with the reading of his charge, but before he had concluded, though he omitted what he said would occupy several hours reading, every churchwarden had left the church, and the clergy manifested signs of weariness. In the afternoon the churchwardens held a meeting, and unanimously adopted the following address to the bishop, wdich was signed by 34 of them:—

"My Lord,—As churchwardens of the several parishes within your diocese, we have this day attended your triennial visitation, and heard the charge delivered by you to your clergy. Feeling that we have also responsible duties to perform, in endeavouring to preserve our reformed church from innovations and practices inimical to its pure faith, we avail ourselves of the occasion to express our deep regret at some of the opinions and doctrines therein enunciated. We believe them to be at variance with those principles for which our forefathers so nobly and successfully struggled more than three hundred years ago, when they protested against the errors of the church of Rome. Entertaining the highest possible respect for your lordship's personal character and office, we nevertheless feel it incumbent on us to assert our belief, that unless a check is at once and promptly made both by clergy and laity to those innovations and practices which are alien to the feelings of all sound churchmen, a considerable portion of those who are now sincerely devoted to the establishment will be induced to withdraw to dissenting places of worship, or be insidiously attracted towards the church of Rome, and thereby destroy the harmony and weaken the confidence which has so long and happily existed amongst them."

—*Bombay Gazette*: "Samarcand, often reported to have been captured, has actually fallen at last into the power of Russia, and not only Samarcand, but the whole of Bokhara down to the borders of Afghanistan. Military cantonments are being built by the conqueror at Merv almost within sight of Herat; and other strongholds along the Southern border of the Khanat are also being occupied in a similar manner Even in Bokhara, the capital city, Russia is building military cantonments and dictating conditions to the helpless Emir. The Emir is praying to have Samarcand restored to him, and the Russian General has theatrically suggested the despatch of a Bokharian envoy to the Czar to prefer his request to head quarters The very heir to the Bokharian throne is accordingly about to set out for St. Petersburg. How vain his mission he will by and by discover."

—Professor Balfour, at the Annual Meeting of the Scottish Bible Society, said: "The botanists could not follow the geologists. The latter went rashly forward, and wiser men would not follow them, and would not pretend to decide as they did. The geologist's facts, it must be borne in mind, were not very good. They told them that there were certain flora and certain strata, and that the flora took a long time to change—a time so immense that they could not calculate it; but it so happened that, at the present day, they had before them the fact of a whole flora being changed within sixty years, in the island of St. Helena That fact was well established, on the authority of Dr. Hooker—an authority none could dispute. Judging from that fact, the time required for these changes became very small indeed.

"He (Professor Balfour) held that they had no

proofs that man had existed for hundreds of thousands of years. They had tried all sorts of things. They had tried skulls, but what did they prove? He himself had seen the skull of their 'old man;' and Mr. Turner, the demonstrator of anatomy in the University of Edinburgh, brought a skull from a churchyard in the neighbourhood of Aberdeen, which had all the same characteristics. They said that might be a skull belonging to one of the 'old men' remaining there. Mr. Turner took several skulls from the dissecting-rooms of the present day, which were very like those of the 'old men;' and, therefore, that proof had failed. The anthropologists had never produced a skeleton; let them do that, and they would be prepared to meet them. The fact was, if they touched these men upon that point, they would find that they completely failed to prove their assertions. It was only by means of the Bible that we knew anything about the creation of man."

WEDNESDAY,—June 12.

—A Bill for the suppression of Sunday Trading has been introduced into the House of Commons by Mr. T. Hughes.

—*Bombay Gazette*: "We hear that the great scheme of stationing all the European and Native troops forming the Bombay Garrison in a camp at Colaba has been abandoned, and that many of the civilians who were ejected from their houses in Colaba six months ago have obtained permission to return. The military objections taken to Sir R. Napier's scheme were, that although it would always secure to the troops a safe retreat to the ships, it would place the camp at the mercy of an enemy's squadron attacking the island, and in the event of a rising in Bombay itself would allow rebels to shut out the garrison from all access to the town. We do not know how far these objections have prevailed at head-quarters; but at all events the scheme has fallen into abeyance. It is a pity the matter was not more fully considered before the civil population of Colaba were ejected."

—Noticing Colonel Wheler's Memoir, the *Friend of India* says: "We have learned, after a very bitter fashion, that what the sepoy and the Asiatic dread is the cowardice which they cannot understand; that what they respect and do not fear, is the open and earnest profession of beliefs which, when pressed on their attention as it was Colonel Wheler's habit to do, cannot make them Christians against their will, as they believed a greased cartridge would do. This little Memoir possesses historical interest if only as a record of the expiring efforts of the East India Company's Government to sell the Christianity of their officials for the political subservience and quietude of their Hindoo and Mussulman subjects. But it has a present interest of a higher kind. Colonel Wheler was a brave soldier who gave his whole substance during the third of a century to the work of doing good. And he ended his career as he began. He saved from death, or worse, hundreds of the orphans who were victims of the famine of 1837-38, and again in 1860-61 he retired with a large number to Chittoura, the old mission buildings near Agra, and among them he died after an Indian career of fifty years. What would we not give for a few men like Colonel Wheler now, when a far larger number of famine orphans have been thrown upon reluctant public charity than were made by the scourges of 1837-38 and 1860-61 in the North-Western Provinces. It is a state of things such as that of Orissa and Chota Nagpore which enables us to estimate at its proper value the martyr-like self-denial and ever-growing holiness of a character like Colonel Wheler. His story is well told by a brother soldier who in many respects resembles him—Major Conran, while Mr. Macleod Wylie furnishes an appropriate introduction."

—Calcutta has now a Temperance Hotel.

—Dr. Norman McLeod is expected to visit India next cold season.

—The *Church Times* says, that "*the fatal Upas tree of Protestantism* has exerted its baneful influence on Dr. Trench."

—*Record*: "Mr. Frederick Walford, who was lately received into the Roman Catholic Church by the Rev. E. Knight, Vice-President of St. Mary's College, Oscott, is the youngest son of the late Rev. W. Walford, of Hatfield Peverel, Essex."

THURSDAY,—June 13.

—A watch for which the Guicowar is to pay Rs. 40,000 is described by our contemporaries as having 4 or 500 diamonds besides a lot of rubies. We hope it will keep good time.

—The Bombay Omnibus Company pays a dividend of five per cent. It is refreshing to see how well their fine large horses bear up against the climate and the work.

—It is stated that the *Messageries Imperiales* propose to establish a line of steamers between Suez and Bombay.

—Mr. Collette in the *Pall Mall Gazette*: "The alleged interview with the devil is one of the numerous perversions of Luther's writings after he was dead. That portion of Luther's writings (see vol. vii., p. 288, edit. Witemb. 1557) upon which the traditionary tale of his interview with the devil is built has been long since most completely exposed. The matter was decisively set at rest by Seckendorf, a Lutheran writer, who proved that one Justus Jonas, formerly a colleague in divinity of Luther, translated this piece of Luther's writings from the German into Latin, but garbled the text in many places and left out these words, "Meo corde; multas enim noctes mihi acerbas et molestas fecit," which ought immediately to follow the first sentence, "Satan mecum cæpit ejusmodi disputationem;" so that the passage would run thus, "Satan began with me, *in my heart*, the following disputation." (See Seckendorf's "Commentarius de Lutheranismo, &c.," lib. i. sec. cii. Lips, 1694)."

FRIDAY,—June 14.

—Speaking of the Secundra Orphanage, the *Southern Cross* says: "The orphans must be brought to realize the fact, that after a certain age their claims upon the charity of the benevolent and upon the assistance of the State will cease, and that thenceforth they must depend upon their own exertions only for the means of support. If this is not impressed upon them from the commencement they will be as persistent as the orphans of the first famine have been in refusing to believe that the State can ever divest itself of the responsibility it incurred when it rescued them from starvation, and the children who are now growing up will continue to be a source of constant anxiety from the want of self-reliance and inability to compete with their fellow-countrymen in the struggle for a livelihood."

—The same, noticing the systematic Beneficence Society: "It is surprising how great is the result which follows upon the adoption of this apostolical system of charity even within narrow limits and comparatively scanty means. A striking instance was quoted at the meeting to which we have referred:—

In 1862, a friend, after pondering the duty of systematic beneficence, determined to allot a certain part of his income to the cause of God. He had none then depending upon him for support; so he resolved to give one-half of his profits in this manner. He brought the duty to the notice of a brother and agreed to act upon the same rule. Both were in business in a humble way. In 1862 the amount they set apart was 27*5l.* The successive sums up till last year were as follows:—29*0l.*, 50*0l.*, 1,70*0l.*, 2,05*0l.* In February last one of the brothers died; but he left all his little savings, amounting ts about 3,000*l.*, to spread the knowledge of the Saviour.

Thus the adoption of systematic beneficence by two invividuals, who began, at all events, with limited resources, resulted in five years in the consecration of nearly 8,000*l.* to the cause of God. And we cannot but notice how God's blessing seems to have rested upon them throughout, in the steady increase of wealth, already devoted to this service."

—The Same: "In 1863 the Rev. E. L. Puxley purchased, at his own expense, from E. I. R. Company four bungalows, which had been occupied by Railway officials during the construction of the line. These he put into thorough repair, and added greatly to them; one he used as his own residence, some were converted into school buildings, and one was set apart to be used as a Church. This last has been ever since that time, Sunday by Sunday, really filled with an attentive, interested, and most interesting congregation. The congregation consists principally of Santhal youths selected from the village schools in the district, and brought to Taljhari to be trained as teachers. Besides these, there are the catechists, the masters employed in the training school, and their families. Generally, too, there is a fair sprinkling of Santhal villagers from the neighbourhood, some still heathens, but more from one village very near, where most of the people have already been baptized."

Help to build a new church there is called for.

—*Times of India*, on tiger shooting: "It is impossible to commend the foolhardiness and rashness too often displayed, especially by tyro, in this kind of sport. The old shikarree, sure of his nerve, his aim, his rifle, and his attendants, may venture into positions which it would be the height of presumption and folly for the inexperienced or naturally timid to occupy. And indeed it is comparatively seldom that even the most experienced hunter willingly places himself in jeopardy. He taken precautions which a novice would be too apt to consider unnecessary and suggestive of faintheartedness."

—Deaths last week, 333.

—*Bombay Gazette*; Alexandria: "There is some scandal with reference to a gigantic transaction in grain concluded with two Alexandria houses by which the Viceroy it is said will clear two million of frances, *after* the said houses are well paid. If all that is said is true—we shall soon have not only to import grain, but pay for it at famine prices.

"From Aleppo (North Syria) I hear that that city and Province continue to be in a very unsatisfactory social condition. Amongst the poor the greatest distress prevails. Upwards of 8,000 of the lower class of Christians are in daily want of the bare necessaries of life. There is scarcely any employment, and three-fourths of the silk and cotton factories are closed. The harvest is promising, but there are three months to tide over till harvest begins, with the contingent dangers of locusts and and other visitations.

"3,000 of the Armenians of Zeitun have become Roman Catholics! and the Catholic Bishop of Marash has sent his Vicar-General and a number of ecclesiastics to administer to the spiritual wants of the new converts.

"The Romanist Fathers of the Holy Land have purchased a large property at Marash, upon which they intend to build a Church and Convent. This movement towards Catholicism is making great progress throughout Cilicia, and even in Lower Armenia, and it will now be encouraged by the subsidies and support which the mission to Europe of the Catholic Armenian Primate, Mgr. Hassoun will enable him to ensure."

TELEGRAPHIC NEWS.

London May 31st.—It is reported from America that the Emperor Maximilian has been shot.

Russia has proclaimed an amnesty to Poland.

The Czar has arrived in Paris.

Count Bismarck will accompany the King of Prussia on his visit to Paris.

The Commons have voted the disfranchisement of the boroughs of Totness, Reigate, Yarmouth, and Lancaster.

The Livingstone search expedition leaves England on the 9th June.

The half-yearly report of the Peninsular and Oriental Steam Navigation Company shows an excess in expenditure over revenue of £6,000.

The *Pall Mall Gazette* advocates the proposed occupation of Kwettah in Beloochistan.

June 4.—The Commons have rejected an amendment to the Reform Bill disfranchising boroughs with a population under five hundred (? five thousand). The further consideration of the Bill has been adjourned for a fortnight.

Mr. Hunt, in replying to a question as to whether overtures had been made to the French Post Office to render the Messagerie Inperiale mail service to India and China more available than at present stated that from the form of tenders issued, such a service might be devised, and he hoped that the Messagerie would compete.

5th.—Advices by telegraph from New York state that the American Judiciary Committee have resolved only to censure President Johnson.

6th.—The King of Prussia accompanied by Count Bismarck has arrived in Paris.

The Reichsrath have voted an address in answer to the speech of the Emperor of Austria.

The *Standard* admits that the British policy of indifference to Russian aggression in Asia has been carried too far.

The sentence of death lately passed on the Fenian prisoners in Ireland has been commuted to penal servitude for life.

7th.—Advices from Paris state that yesterday a young Pole attempted to shoot the Czar while riding out with the Emperor Napoleon; the pistol however burst. Both the Czar and the Emperor escaped unhurt.

France has proposed that an international commission be formed to enquire into the affairs of Crete. England and Austria are favourable to the proposal.

The Bombay Mail of May 29th reached Suez on the 2nd instant.

The *Baroda* with the Bombay Mails of May 27th left Suez for Bombay on the 5th instant.

Miscellany.

—Report of the Secundra Orphanage, connected with the Church Missionary Society:

Although we are too far removed from Orissa to feel the effects of famine here, the number of Orphans in our Orphanage has considerably increased during the last year; not less than 67 have been admitted.

We began the year with:—

Boys (including 5 at Benares Training School), ...	165	
Girls, (do.	171	
		336
Newly admitted were:—		
Boys, ...	48	
Girls, ...	19	
		67
Total, ...		403

Of these 403 children, 37 were removed from the list:—

Married, 3 Boys and 4 Girls, ...	7	
Claimed, 3 Boys and 4 Girls, ...	7	
Left with permission, Boys, ...	7	
Died, 8 Boys and 3 Girls, ...	11	
Ran away, 4 Boys and 1 Girl, ...	5	
		37

After deducting these, we began this year with:—

Boys (including 11 at Benares Training School), ...	188	
Girls,) do. 1 at do. do.),	178	
		366

This is a larger number than we had even at the end of the famine year 1861, when there were 337 Orphans, and of the year following which closed with only 259.

Of the newly admitted, about one-third are the children of Native Christians who are unable to pay for their support, or who neglect them; and in fact, the Orphanage is partly becoming a reformatory for young good-for-nothings, beggars, and thieves. The runaways belong to the latter class, who find the compound walls a very slight obstacle to their liberty.

Several children who had been stolen from their homes by Indian Gipsy tribes, and liberated from slavery by Government, have been traced here by their parents; and it was a most affecting sight to see them recognize each other and cry for joy.

Of those who left with permission, five were Christian boys sent here during the year. Two were of our own Orphans, one being at the Benares Training School, which he left, having lost all joy in his studies, to take secular employment. He was willing to return to Secundra, but the higher salary he receives in his present employ was too great a sacrifice to be given up. The other boy, after wandering about the country for many months, has returned again, and is now gaining his bread as a gardener.

To judge from the number of deaths which occurred during last year, the season has been healthier than the two years before. One of the boys died in the Benares Training School.

OUR INDUSTRY.

This important branch of the Institution has been considerably enlarged. A manufactory of country paper has been erected, and a blacksmith engaged. We have thus five branches of industry—

Press,
Bookbindry,
Carpentry,
Blacksmith, and
Paper-making.

The amount realized is above Rs. 8,000, a sum barely sufficient to cover the current expenditure.

Seventeen boys are engaged in these different crafts as apprentices. Our difficulties in securing *permanent* work have not yet been surmounted. Neither of the three publishing Societies—the Bible, and Tract, and Education Societies—have yet given us any printing.

OUR CONGREGATION.

The Christian Village is gradually assuming a more comfortable aspect. The houses on both sides of the central street are all repaired; and three more pairs from the boys and girls have taken up their abode there. A fourth girl has been married to an orphan of the Orphanage. All the husbands gain their living in the press, and two of the young wives attend the Girls' school as monitors.

The contributions towards the Church and the local mission have been regularly continued. In other respects the spiritual progress appeared to be at a stand-still, which being an impossibilty in the inward history of man, must indicate some loss of life.

—*Missionary Herald*:

Religious Interest. A brief note from Dr. Pratt, in the Herald for April, alluded to the religious interest at Marash. In this letter he gives particulars which will be read with grateful emotion.

"I take advantage of this letter, though driven with work beyond my strength just at this time, to tell you of the good hand of the Lord with us in these few months past. The spring and summer were made memorable by the death, often sudden and unexpected, of many young and prominent members of our community and church. We saw no outward signs of the Spirit's blessed work, but now, as for more than a month the examinations for admissions to the church have been going on, new evidences of a deep work have been daily afforded us, and we are constrained to lift up our voice of thanksgiving, while bowed in the dust for our own faithlessness and coldness. Our prayer-meetings have been gradually increasing in numbers and interest, and this week of prayer has been a very jubilee. Both churches have been opened an hour before sundown, each day, and in each a gathering of two hundred and fifty or more (five hundred in all) have attested their interest, while the offering of ten or fifteen prayers, two or three rising to prayer at once, and the pastor's vain endeavors to close the services in less than an hour and a quarter or an hour and a half, show that the coming was not a mere form, and make us belive that the Master and the Sprit are with us.

But it is to the examinations that I wish specially to refer. In the first church there were fifty-two candidates—men twenty-one, women thirty-one. Of the men, nineteen could read, of the women, fifteen; and there were received twenty-nine, of whom twenty three were readers, out of the thirty-four readers in all. This is a very unusual number to receive—twenty-nine out of fifty-two; and the character of the examinations was more remarkable than the number received.

Individual Cases. "The first one who came was a young man whom we should have selected, four or five months since, as the worst character in the community. Years ago he ran away with a Turkish Pasha, and followed him, as a companion in all untold abominations, for years, until, two or three years ago, he came back here, wrecked in health, morals, and reputation. What was our surprse when he told us that some time since he had been awakened at night as by an inward voice commanding him to pray, after he had gone to bed drunk. He resisted it and slept, but it came again and he heeded it, and then determined to live for God. We believe he did so. His cups, his companions and sins are cast away, and he sits in his right mind.

"Another, one year ago knew nothing of Protestantism, and while yet an Armenian, was arrested as by a voice, when on an expedition to commit a murder in the mountain, for some real or fancied grievance he had suffered. He then abandoned the project and returned home, and not long after joined the Protestants, because he heard that they did not divide the taxes unjustly; but with the reservation that he would leave if he did not approve the doctrines. He found them light and food, and had unmistakably been taught of God.

"Another was a man from one of the smitten families. A son, a fine Christian young man, had been suddenly taken by cholera. The mother had been received, with some hesitation, in the spring, and we feared this trial would be too much for her; but to our great joy she came forth as gold. No murmuring nor complaint, but tearful thanks and agonizing prayers were all any one heard from her; and not only did the neighbors wonder, but her husband, before this a most unreasonably passionate man was soon renewed, and the young widow of the young man gave herself also to her husband's God, and she said, 'our house is like heaven now.'

Some were much weighed down by sin; some rejoicing in a sense of forgiveness. One young, retiring bride, unused to speak at all before men, could not refrain, but with glowing countenance, told the session of her sins all forgiven by Jesus Christ. Some could hardly understand whether it were all true; but it was too joyous, too much like what we have seen in our own land, for us to doubt that she had learned of the Spirit.

"I cannot give you more individual cases. We have great joy over some (two especially) who have been Protestants for ten or twelve years, but have never before given us good evidence of being born again; and also over one who, six months ago, was not one of us at all,—one of the first four men in one of the Armenian churches. Two who were received are women seventy years old, and one is a girl of thirteen. So the Lord has done great things for this first church, and we praise him. Besides these new members, many under suspension have come back and new life and love seem to pervade the whole.

The Second Church. "For the second church I cannot say so much, only because I have not mingled so much in their affairs The account would be equally, or perhaps more cheering. They have examined about forty, and received twenty-one or twenty-two new members. Some of these cases I knew to be of great interest. Two of them are young men of property and influence, who became Protestants within the year. One is a man long of our community, but far from being a Christian, now a much changed man The church is very earnest and faithful, and in the matter of support of pastor and of Home Missions, works with a will and most zealously. One of your notes spoke of monthly or semi-monthly contributions. This church gives in the morning for the pastor, and in the afternoon for missions and the poor,—putting the contribution into boxes at the doors; and recently they have, all unsolicited, offered to increase the pastor's salary, receiving from us less aid than last year.* We bless the Lord for all the grace so given us, and ask the prayers of God's people that this year may show us more glorious things."

—At the meeting of the Religious Tract Society, the following testimony was given:

"The Rev. W. Haslam, Rector of Buckenham, Norfolk, said his first introduction to that Society took place nearly twenty years ago. At that period he was in a very different path from his present one. He was busily engaged, according to the light which he had, in endeavouring to do good, and to benefit his fellow-creatures committed to his care in his parish. While he was building a church a good Christian lady, now gone to her home, said to him, "You are going to have a tower and a spire to your church? He replied, "Yes." "Will you," she said, "begin to build the spire at the top?" He could not make out what she meant, but he knew that the question coming from her was not an idle one. He understood well enough that she did not intend anything in the way of jest, but there was a depth of meaning that he could not fathom. He simply replied, "No, we shall begin at the foundation," and she rejoined, "That's right." By God's mercy he had since been enabled to understand her meaning, and it was one of the tracts of that Society which opened his eyes to see it. (Cheers.) That tract he would recommend to all present for distribution; he had himself circulated hundreds and thousands of copies of it. The name was, *The Great Error Detected*,—a simple life of John Berridge and his conversion a hundred years ago. In that tract he saw what the lady meant. He had been earnestly endeavouring to mend the morals of his parishioners. There were no Penny Readings in those days, and he was doing what he could to divert the people with a pure literature, or what he considered such; but, unfortunately, not having any spirituality himself, he could not lead them on spiritually; he was working without a foundation. It was the glory of that Society that all its literature was based upon spiritual things, based upon the foundation that only Jesus could do helpless sinners good. Before his own conversion he often heard of others being converted by means of tracts, but he did not know what was meant by conversion. His heart was then set on the Church and sacraments, and anything which had not these in it he did not like. Now his heart was set on Jesus, and anything that had not Jesus in it, anything that was not founded on the blood of Jesus, he did not like, (Cheers). He was very glad to stand there to advocate the cause of the Society. The Rev. Gentleman then gave a minute narrative of the circumstances which led to his conversion, telling how he was led by a sort of curiosity to visit the depôt of the Religious Tract Society to obtain a supply of tracts; the surprise which his visit excited in the

* It is well perhaps to add that the people, having been exhorted to show faith by works,—the contributions for the Home Mission Society, in the boxes, during the week of prayer, were 952 piasters, *i. e.*, or dlrs. 15.50 in gold.

ASIATIC SOCIETY OF MUMBAI
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keeper of the depot, the manner in which, notwithstanding his voluntary visit, he shrunk from the man who supplied him as a schismatic, because he was a Dissenter, and how some time after the reading of the tract which he had mentioned led him to a change in his religious views, and to a corresponding change in his pastoral ministrations. In the remarkable revival which took place in Cornwall seventeen or eighteen years ago, he went on to say, some hundreds, and even thousands of persons were converted; and he was glad to acknowledge that at that time, without any solicitation, he received a large supply of tracts as a free grant from the Committee of that Society. (Cheers). The circulation of those tracts had a great deal to do with the awakening which occurred at that period, and the effects were permanent; in fact the good that was done was incalculable. Soon after a large number of the inhabitants of the district quitted it for the Australian gold diggings, which had then just been discovered, and among them were many of his own parishioners. Thank God, numbers of them were already Christian men, and after they had emigrated he received from some of them most gratifying letters, in which they requested that tracts might be sent out to them. He had, in fact, sent out thousands, and he had letters from Australia, New Zealand, India, and Canada from persons who were converted more or less through the instrumentality of tracts."

—The *Christian Times* has the following notice of Lord Radstock's preaching at the Brighton Pavilion:

"What a crowd he has gathered together! Some from motives of curiosity, and some actuated by an earnest desire after spiritual peace and rest .....His Lordship enters, and prepares to commence the service. As we have already intimated, he is young. His appearance is that of a well-made, healthy man; he is not very big; he is of light complexion; he is dressed in walking morning costume; he seems perfectly cool and collected; he has a business like air about him as he takes off his hat and gloves, lay on the table his umbrellla, and looks upon around him, as if to see that all were in order, and ready for the hearing of the Word. He has a clear, calm head; there are no traces there of passion or indulgence. It speaks of a well-regulated life, and of a heart centred on, and sustained by, a Power not of earth.

"In distinct tones his Lordship gives out the hymn, in singing which he joins heartily with the rest. His prayer is short and expressive, and then he commences his address which is studiously devoid of any thing formal or sermon-like. He reads a passage of Scripture and comments on it, or he takes a text after a few introductory remarks; and he has the wisdom to avoid being long. His subject is of the simplest character, and delivered without the least attempt at oratory or display. He is fluent but not rhetorical. You can easily hear sermons indicating more care, skill, more depth of thought, more human learning, more power in the delineation of human character, in the unfolding of the gospel message, in the demonstrating its adaptability to all classes and conditions of men, in the pointing of Divine warning to the impenitent, or in bringing home to the heavy-laden soul the full assurance of hope. In common conversational language his Lordship conducted his discourse. He simply talks to the people, Why will you die when life is offered you? Why, when you have only to stretch out the hand and accept the blessing, do you prefer the course? Why do you, in your hardness and worldliness, depart when the Divine Christ says come? The tale is an old one. It been has preached these many years. It has been believed in these many years by the martyr who has sealed his testimony with his blood—by the tender-hearted maiden who under its influence, has willingly bade adieu to the opening pleasures of life, and died rejoicing—by the timid and feeble who have exultingly shouted—

"O Grave! where is thy victory?
O Death! where is thy sting?"

"His Lordship does not preach to the whole, but to the sick; not to the regular attendants on public worship, but to the outsiders, to the wanderers whom the ordinary shepherds fail to reach. If any of them are impressed, after the service is over they are invited to remain that he may talk more familiarly with them. You cannot gather from his Lordship's addresses what are his ecclesiastical opinions, under what denomination he is ranged, to what party in the Church or out of it he inclines, whether he is a man of much human learning or original talent. All that you feel about him is that he is anxious to do good, use his exalted worldly position for his master's glory, and engage in a service which will ennoble the noblest in the land. I cannot say more. I question whether his Lordship seeks other praise."

—A contributor to *Blackwood*, writing on the subject of the "Hymns of the Populace," gives an interesting notice of Richard Weaver the converted collier, who has been for some time creating such an effect and sensation amongst the inhabitants of the "Black" and adjoining country. In the couse of it he cites from a report of Weaver's Sermons the following example of a power of realizing the narrative of Scripture unborrowed from Stanley or Renan, and guiltless of local colouring,—

"I imagine I see a little boy tripping up the street of a certain town, singing, 'Hosanna to the Son of David!' A poor afflicted woman stands on her doorstep and hears the child. 'What is that you say?' she asks, as he is passing by her house. 'Oh,' says he, 'haven't you heard about Jesus of Nazareth? He's cured blind Bartimeus that used to sit at a wayside begging; and He has raised a young man to life that was being carried to his grave; and healed ten lepers all at once; and the people that have sick relations bring them and lay them at his feet, and He cures them all. And those who have no friends to bring them, if they can only just touch Him, are made perfectly whole.' 'Oh,' cried the poor woman, 'if that's true, He can cure my bloody issue that I've been tormented with these twelve years. When will He be here, my little man?' 'Why,' says the child, 'He'll be here directly. He's coming this way. There! don't you hear the noise of the multitude! Look! here they come. Hosanna! Hosanna! to the Son of David!' and away goes the little boy to tell his mother that the Prophet she has taught him to look for is come at last. 'Well, I'll go,' says the poor thing, timidly. 'I'll get behind Him. Maybe He wont pity me; but that dear little lad said as many as touched Him were made whole: I'll go and try, however.' I imagine I see the poor weak creature, who has spent all her living on physicians that only made her worse, drawing her tattered shawl around her and wriggling her way through the crowd. They push her aside, but she says, 'I'll try again.' She winds to the right, then to the left, now nearer, and the next minute farther off than ever. But still she perseveres, although she seems to have so little chance of getting through the throng, which is thickest round the Man she wants. Well done, poor woman! Try again; it's for your life, you know. That bloody issue will be your death if you don't get it cured, and a touch of his clothes will do it. I imagine I hear one rudely ask the fainting creature, 'Where are you pushing to? You've got a bloody issue; you've no business here' 'Ah,' she answers, 'I see there a Man whose like I never saw before. Let me but touch his garment, and I shall be as well as any of you.' And now another step or two, and she can hear his gentle voice speaking kindly to Jairus, as he walks home with him to heal his little daughter lying at the point of death. The woman stretches out her hand, but she isn't near enough. Another step—yes, now she touches—it is but the hem of his garment; but it is all she needs. Glory to Jesus! her issue of blood is dried, and immediately she feels in her body that she is healed. Glory to Jesus! she touched, and was made perfectly whole. And if there was a virtue in his garment, isn't there efficacy in his blood? May God help you to come to Christ to-night."

OVERLAND PASSENGERS.

Arrived June 9th, per *Ellora*:—Mrs. Westropp, Mrs. Hallett; Assist.-Surg. Steele, Mr. R. T. Wingate, Mr. Stafford, Miss Burton, Mr. D. Graham, Miss Carroll, Mrs. Nowell, Mr. R. Cairns, Mrs. Byrne, Major Le Galais, Dr. Fishbourne, Lieut. and Mrs. Onslow, Captain and Mrs. Cadell, Mr. A. L. Spens, Major W. R. Rice, Mr, W. Down, Mr. J. Dall, and Mr. J. Hoyle.

PASSENGERS SAILED.

Per Steamer *Delhi* June 9th.—*For Aden*—Captain Holberton.

For Suez.—Messrs. F. Hoyer, H. Le P. Wynne, Robinson, and Hossack.

For Marseilles.—Colonel Heyland, Lieutenant-Colonel C. Armstrong, Captains Payne, Kirkpatrick, and P. H. LeGeyt, Mrs. Hughlings, and Messrs. Joseph Windle, C. Wilkinson, Lockhart, Beddy, A. C. Howden, W. Biss, Grimon, R. B. Worthington, and Joseph.

For Southampton.—General Shubrick, Captain and Mrs. Malcolmson and Infant, Lieutenants Winck, J. P. Gould, Way, Walker, and James, Riding-master Stovell, Dr. A. Maclean, Mrs. W. M. G. Thompson and two infants, Mrs. Poyser and child, Mr. and Mrs. G. Dodds and child, Mr. and Mrs. Joseph and child, Mr. and Mrs. C. Kay, Mr. and Mrs. W. H. Crawford, and Messrs. Robert Sindon, F. A. Rowland, John McCabe, Colley, Bradburn, Swindles, E. C. Creasy, D. Wallace, Ord, Richardson and Wells.

DOMESTIC OCCURRENCES.

BIRTHS.

BROADLEY—April 16, at Markham Square, Chelsea, London, the wife of the Revd. J. B. Broadley, of a Son.

STOKES—June 2nd, at Oodapy, the wife of the Rev. W Stokes, of a son.

DEATHS.

CALDECOTT—June 2nd, at Sepree, Captain Caldecott, H. M.'s 103rd Regiment Royal Bombay Fusiliers, from wounds received whilst out tiger shooting.

VALLENTINE—June 8th, at Bombay, sudenly of apoplexy, on board of the ship *Western Belle*, Captain William Vallentine, aged 35 years.

BAINBRIDGE—June 1st, within a few hours of Aden, Capt. H. C. Bainbridge, Bombay Staff Corps.

Advertisements.

BOMBAY DIOCESAN BOARD OF EDUCATION.

The Board has the pleasure to announce that a GIRLS' SCHOOL of a superior character has been opened, under the superintendence of Mrs. DuBois, in connexion with the Boys' School already established in the Freemasons' Hall.

Instruction will be given in Reading, Writing, Arithmetic, History, Geography, Plain and Fancy needle work, Music, Drawing, and French.

For full particulars apply to the Rev. E. H. DuBois, Freemason's Hall, Mazagon.

G. C. REYNELL, HON. SEC.

Bombay, 6*th* June 1867.

BABA PADAMANJI'S ABRIDGEMENT OF MOLESWORTH'S MARATHI AND ENGLISH DICTIONARY, containing nearly 30,000 words. Price Rs. 5. With postage Rs. 5-8-0. Sold at the Education Society's Press, Byculla, Bombay; the Tract and Book Society's Depository, Esplanade, Bombay; and at the Author's, Camel Lines, Poona.

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March 14*th* 1867.

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	Rs.	As.
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Reason in Religion; Blood in religion; two addresses by J. F. B. Tinling	0	2
The Sunday Magazine, for 1866, bound volume	4	12
The Child's Own Magazine for 1866, bound	0	10
The Band of Hope Review for 1866, bound.	0	10
The Children's Friend for 1866, bound	1	4
Received monthly.		
The Sunday Magazine for 1867, annual subscription.....	4	12
British Workman do. do.	0	12
Band of Hope Review, do. do	0	8
Kind Words do do	2	0
British Messenger do do	0	12
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Bible Class Magazine do do	0	12
Missionary News do do	2	4

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